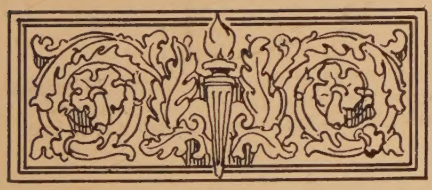
THE UNITARIAN

November, 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION



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THE UNITARIAN

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THE UNITARIAN.

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THERE is something honestly exhilerating in the appetite which the general public has manifested for President Eliot's notable address on "The Religion of the Future." We have a mournrful way of reminding ourselves every now and then that religion is no longer an interesting topic amongst well-read people, and that theology is a dead issue with the public. But here is an address delivered to a select little company of clergymen at a Summer School of theology, in Cambridge, which when first reported in meager newspaper abstract, set ministers and newspapers agog all over the country; and which is now considered enough of a literary event to be published entire in three different forms: first as the leading article of the "Harvard Theological Review" for October, whose sales for that issue have far exceeded any earlier issue in its history; then in an attractive booklet published by a well-known Boston firm, and third as a tract of the American Unitarian Association for free distribution. The demand for the address in its tract form has certainly been phenomenal; and yet the address has nothing in it that is sensational, dramatic, or revolutionary. It is simply a plain, straight-forward, courageously frank, and scholarly forth-setting of the ultimate principles of religion which dominate all our liberal preaching of to-day. It is, what the American Unitarian Association is wisely using it for, a *tract* for the religion which our churches stand for.

———o———

WE present in two forms some echoes of the Chicago National Conference: first, our own scribe's condensed reports of its sessions, and, second a symposium of impressions from a number of friends from different sections and of somewhat diverse temperaments. Of one thing every body seems sure. The Conference was a success: it was substantially worth while; no mistake was made in taking it to a Western city. The program worked out better than many expected, and the spirit of all the meetings was vigorous and progressive. The natural place for the next meeting will be near the Atlantic seaboard: why not Washington?

———o———

BEYOND all doubt, the most practically significant action taken at Chicago was the adoption of new fellowship rules—very radical and thoroughgoing in their over-turn of some old traditions and customs, formulated after careful consideration by the executive committee of fellowship, with a single amendment following a suggestion of the Worcester Conference Association of

ministers, and adopted without a ripple of discussion by the Conference—its one and only act of legislation. According to the new rules, the year-Book list will contain the names of all the men who are properly to be considered Unitarian ministers: and no man's name can be added to that list who has not been approved by the fellowship committee and actually settled over a Unitarian church, or engaged in specific missionary work under appointment of a Conference, Association or other Unitarian organization. In other words, it is specifically recognized that the Fellowship Committee does not make Unitarian ministers; it simply recommends to the consideration of the churches such persons as are fit to become ministers. If after three years such persons fail to find work amongst us, this recommendation lapses. The new rules also provide for the removal from the list of men who do not properly belong there, either because of moral delinquency, practical relinquishment of active service, or identification with the work of other denominations. The six months' probation period is abolished, power being given to the executive committee, or any branch committee to review any case, where evidence of mistake has been produced. Of course, the value of any rules and regulations lies in the spirit of their administration, and the present committee will be looked to for good sense and justice in the interpretation of prerogatives that easily might become oppressive and unjust.

———o———

WE are glad to see the Unitarian Year Book for 1909. It comes to our hands within ten weeks of the beginning of the year 1910: which means that for the greater period of its usefulness, it will have all the appearance of being a back number. We are rather pleased with the circumstance, on the whole. Every year of late this publication has been a little tardier in coming to the hands of those using it; before very long it will catch up with the tail of its own procession and arrive on a January 1st, where it belongs; when we trust it will take a forward-looking date rather than one of reminiscence. Of course there is no time in the year when there are not some disadvantages for the making up of an annual handbook; but January 1st would seem to present as few as any, and has the significant advantage of being an explicit time to date from,—as it is an appropriate time certainly upon which to have a "year book" begin. This year's book is handsome in its printing and edited with extreme wisdom and accuracy.

———o———

IT was interesting to note at the Chicago Conference how the "Social Issue" kept cropping out, in places where the program contained no hint of it, and often where it was least expected. We were glad to recognize this new spirit for the vital expression of our liberal gospel in terms of efficient progress in social conditions, though we didn't always like the manner of the expression. It is good to have our younger ministers, in particular, tingling with a restlessness, and eager for an activity that urges for practical issues in the things of faith: we only wish that there were more constructiveness and more dynamic optimism in the tone of their zeal. Our body waits for leadership in the advance, for a soul that has a vision of something better to be done, and the ardor of a conviction focussed to discover some inspiring way out. But it is *leadership* that we need; and mere barking at the flanks won't do.

"THE UNITARIAN CONFERENCE OF AMERICA."

IT is the most futile thing in the world to dispute over names. For a name is not a definition nor a creed, but merely a handle for convenience, and it may sometimes happen that an illogical and even inaccurate name may be more honestly serviceable than one most scrupulously accurate.

But, other things being equal, a name that is simple and accurate has marked advantages: and since at the last meeting of the National Conference, definite propositions were made for the amendment of the name of that body, we hope that without dispute or controversy, there may be general agreement on a title that fits the facts, and that implies nothing that is not so.

As a matter of fact the present name is not quite accurate or simple. "The National Conference of Unitarian and other Christian Churches" certainly lacks simplicity: it is too long and involved: but it is likewise not true to the facts. The body it designates is in the first place more than national. It includes a virile group of churches in a domain that is no longer willing (if ever it was willing) to be considered an outlying fringe of the United States of America. Canada is waking up to a sense of its growing destiny. Its cities are eager with a new realization of things that are to happen. In the far west particularly an empire is beginning to form, which within a decade or so will have a vigorous *esprit de corps* to deal with. Yet the churches in our Canadian cities share with us intimately the spirit of our Unitarian undertakings and in the future will bear a still larger part in denominational affairs. They are not incidental appendages to our American Unitarian development but integral factors in it. Why not frankly recognize this fact in the title of our larger church federation?

Moreover ours is not a Conference of *churches*, merely. In its membership are included delegates representing many organizations, societies, and local conferences, as well as churches: why then make the title read as though the churches were the sole constituents to be considered?

Of course we all recognize that the phrase "and other Christian churches" is contrary to the fact. It represents a dream that was commendable, but a prophecy that went wrong. It no longer even stands for a reasonable expectancy on the part of anyone. Mr. Gannett's proposal to substitute "and kindred churches'" is far more rational—but we suspect only a little less likely to prove futile and falsely prophetic. Are there any "kindred churches" ready to be counted in with the Unitarian fellowship that are unwilling to take the Unitarian name? Perhaps: but they have not yet made themselves manifest.

And if there are, why would not the name we propose as fairly meet their case? Not, "National Conference of Unitarian and other Christian (or kindred) Churches but "THE UNITARIAN CONFERENCE OF AMERICA." We state it in our preamble and constitution, and we have exemplified it in the practical organization of every body that bears our name, that "Unitarian" *always means the open door* to those who while not caring to take our name, are in practical sympathy with out aims. Every Unitarian church in the land, if accurately named would be "Society of Unitarians and other heretics", probably every Woman's Al-

liance branch in the country includes some women not acknowledging our name: practically every Unitarian Men's Club has an open door that is actually used, by men of other faiths who yet enjoy walking in our company. Historically and by actual practice and achievment the name "Unitarian" has come to stand for an undogmatic and unexclusive fellowship of those who share common aims and are not insistent on the authority of names: so that we are using a term precisely as we claim it ought to be used, and precisely as we know it has been used in the whole development of our denominational life when we use the word "Unitarian" to describe the sort of thing that Mr. Gannett and all the rest of us want to bring about.

We are glad that a committee has been appointed to consider the matter of the changed name, and report at the next Conference: and we are glad to say that as the simpler title which we are urging was not invented in the seclusion of our editorial office, but first came as a suggestion from the layman who was afterwards made chairman of that committee, it is sure to receive the committee's careful consideration. Meanwhile why may we not all accustom our ears and our hearts to the phrase—"*The Unitarian Conference of America*"?

What is Christianity?

By REV. R. J. HUTCHEON, M. A., Toronto, Canada

TO the majority of people this question will probably seem superfluous. They will feel that, with the world so full of Christian churches and books, it is too late in the day to ask such a question. The same impatient reply was made to Socrates when he went through the streets of Athens asking what is virtue? Yet the world has sided with Socrates, not with the Athenians, and spends much time in every generation trying to answer the question Socrates asked. We are all accustomed to use words whose meaning we have not looked into for ourselves and possibly Christianity is one of those words.

The very existence of so many Christian churches in each community, if we had not been accustomed to them from our youth up, would bring the question, What is Christianity? sharply home to us and compel us to give a less traditional answer than most persons now give. For various reasons—practical and theoretical—the question is now agitating many minds, and it is the hope of the writer that the following discussion of the various answers that have been given to it may prove helpful to some of these perplexed souls.

I. The Answer of Roman Catholicism.

If you were to ask an orthodox Roman Catholic, What is Christianity? he would point you to the Church, the Bishops and the Pope and assure you that the only authoritative answer to your question is the ancient, Catholic religious system which they together form. Would you know what a Christian ought to *believe*, consult the authorities of the church and they will give you infallible doctrine. Would you commune with Christ, the spiritual head of the church, make reverent use of the prayers and masses of the church. Would you act like a Christian in the practical world, put your conscience under the direction of the Priest in the confessional, and he will give you infallible guidance. In a word, become an obedient, unquestioning child of mother church and you will be a Christian.

If you pressed your inquiry further and asked the authorities of the Church on

what grounds they rest their claims, they would say that their authority was derived directly from the Apostles who received it in person from the divine founder of the Church. According to Catholic tradition, Peter was the foremost among the disciples of Jesus; to him were specially committed by Jesus the keys of the Church; he went to Rome soon after the death of Jesus, founded the Roman Catholic Church there, ruled the Church in Rome as Pope for 25 years, and finally suffered martyrdom under Nero, bequeathing the keys, i. e. the authorities and privileges of the Church to his legitimate successors. From the time of Peter's arrival in Rome—so runs the tradition—the Roman Church has been the authoritative exponent of Christian doctrine, the infallible director of the Christian conscience, the one and only meditator between God and sinful men. In other words, apostolicity is represented as the corner-stone of Catholic infallibility. As stated by A. Sabatier, the Catholic theory rests on three premises: (1) that the Apostles drew up and left to their successors an unchangeable formulary of Christian faith; (2) that succeeding generations added nothing, subtracted nothing, changed nothing, as to the customs and ideas which they inherited; (3) That bishops are the successors of the Apostles and heirs of their gifts and privileges. Such are the grounds on which the Roman Catholic Church bases its claims to be the direct heir of the authority of Jesus.

Can these claims be substantiated by clear historical evidence or by legitimate inferences from such evidence as we have? After a century of fearless historical research in France, Germany, Holland, Britain and America, what has criticism to say of such claims? To speak bluntly criticism declares that they are wholly undemonstrable and illusory. The New Testament knows nothing of such a system and the New Testament contains the most authentic—indeed the only authentic—traditions about the origin of Christianity that we have. There is nothing in the New Testament to indicate that Jesus intended to found a great ecclesiastical organization; on the contrary, it is contended by most scholars that Jesus expected the end of the world in the near future and therefore could have had no object in creating a permanent religious organization. Nor had the immediate followers of Jesus and their friends any keener insight into the future. They looked year after year for the return of Jesus to the earth to establish his Messianic Kingdom, and when Jerusalem fell in 70 A. D. they retired to a secluded spot beyond the Jordan, lost all contact with the progressive organizing Christianity of the Gentile world and ended as a heretical sect called the Nazarenes. It is vain to look for a picture or a prophecy of the Roman Church in primitive Christianity.

Moreover the New Testament gives us a picture of Peter which cannot be harmonized with the tradition which ascribes to him the founding of the Roman Church. In Galatians, Paul gives us the measure of Peter's understanding of the Gospel when he says that he was obliged to rebuke him to his face because of his half-hearted support of Gentile Christianity. The Peter of the New Testament was hardly the man to detach Christianity from Judaism and Jerusalem and centralize it in Rome, the heart of the Gentile world. Indeed in the Jerusalem church which was the most direct heir of the authority and tradition of Jesus, he appears from the New Testament to have occupied a position subordinate to that of James the brother of Jesus. The only verses in the New Testament which give any justification to the Roman Catholic claim as to the priority of Peter are Matt. 16: 18, 19 and many scholars doubt whether Jesus actually spoke them. Neither Mark nor Luke reports them. The fourth Gospel not only omits them but expressly subordinates Peter to the beloved disciple. All the other books of the New Testament are entirely silent about them. They appear only in the last redaction of the Gospel of Matthew and may fairly be regarded as echoing the church-consciousness of the second century rather than the mind of Jesus.

For historical science, then, the claims of the Roman authorities that their

system goes back to the Apostolic age and is based on Apostolic authority have no foundation whatever. We now know that the Papacy grew out of the Episcopacy, that the Episcopacy grew out of a simpler form of organization and that both the Papacy and Episcopacy were the natural and inevitable outcome of the growing need of Christianity for a thoroughly united form of organization with which to fight, on the one hand, the heresies of the second century and, on the other hand, the barbarism which descended with our Germanic forefathers upon the Roman Empire and threatened to engulf all civilization. They both served a splendid purpose when they were created and at many later crises in the history of Europe, but the New Testament offers irrefutable proof that they are no part of essential Christianity, that they have not the authority of Jesus and that, as Harnack says, "it was to destroy the sort of religion which has been evolved from them that Jesus Christ suffered himself to be nailed to the cross of Calvary." They are just as legitimate as the Conference and the Presbytery as forms of Church organization, but in themselves they are no part of essential Christianity. The Roman Church has real claims to the respect and gratitude of the Western world—her vast services in organizing the life of Europe in the barbarous ages, her liberal patronage of the fine arts, her creation of new types of character in such men as St. Francis and the author of the "Imitation" —but the pseudo-historical claims which her apologists put forward are either legends whose origin no one knows or fictions deliberately created to justify and supernaturalize in theory what had already been established naturally in fact. We must look elsewhere, therefore for an answer to our question What is Christianity? Let us turn to the Protestant churches.

II. The Answer of Protestantism.

On the face of it, our quest seems a hopeless one. The divisions of Protestantism are in themselves evidence that the different sects have not been able to give a common answer to our question. They all alike aspire to be the church of the New Testament, but their many differences would seem to indicate that the New Testament cannot be the plain simple book which it is often represented by them as being. In spite of their differences, however, there is one bond of union between them, viz:—their common desire to be true to the Bible. To the question What is Christianity? they would all alike refer you to the Bible, especially the New Testament, and say: Would you know what a Christian should believe? Study the New Testament. Would you commune with Christ? Study the New Testament. Would you be guided in daily conduct? Study the New Testament. The infallibility of the New Testament has been the cornerstone of historical Protestantism.

Now when an earnest intelligent man goes to the New Testament for an answer to our question, what does he find? Suppose he is an educated Oriental who has broken with his ancestral faith and is anxious to get a clear and comprehensive understanding of what Christianity is. He has learned, let us say, to read English and German and can study his New Testament with all modern aids at his elbow. What does he find as he reads? He finds that there are 27 different documents in the New Testament; that they range, in the date of production according to the scholar, from 50 A. D. to 130 A. D.; that they come from different authors and represent at least four great types of Christian thought (1) the primitive Jewish-Christian type to be found in the first three Gospels, the Acts of the apostles, the epistles of James and the book of Revelation; (2) the Pauline type in the great letters; (3) the Johannine type in the Fourth Gospel and the Epistles of John and, (4) what we may call the Alexandrian type, in the Epistle to the Hebrews. The scholars who have analyzed the New Testament into these types of thought do not mean us to infer that they contradict one another; they have much in common, especially of an ethical nature, beneath all their differences, but they are written from different points of view, they lay the emphasis at different places, they reveal Christian doctrine in the

process of taking shape and therefore cannot be used indiscriminately in answering our question, What is Christianity?

Suppose, then, your educated Oriental came to you from his study of the New Testament and said "I cannot make up my mind what Christianity is, because your New Testament gives so many versions of it and I do not know which is the correct one;" what would you say to him? Many earnest persons in our day would say "Confine yourself to the Gospels and the teachings of Jesus: learn what Christianity is from the lips of its founder."

What, then, does he find when he gives his undivided attention to the four Gospels? He discovers as he becomes familiar with the text that there are very great divergencies between the fourth Gospel and the first three—divergencies as to the manner and substance of the teaching of Jesus, as to the scenes of his ministry, as to his own personality. Here is a great perplexity to our student and when he turns to his guides for an explanation—to Harnack, Schmidt, Cone, The Encyclopaedia Biblica—he is told that while the fourth Gospel is a profoundly interesting book and invaluable as a statement of what Christian doctrine had become in the first half of the second century, as a clue to the life and teaching of Jesus it must be regarded as unhistorical and set aside in favor of the first three. It is not a life of Jesus but a sermon with Jesus as its text.

To the first three Gospels then, he turns in a final effort to get an answer to his question What is Christianity? As he compares the Gospels with one another he is struck at one time with their marked resemblances, at another time with their no less marked differences and still again with their strange omissions and additions, and when he turns to his authorities for an explanation of these difficulties he finds himself plunged into the most difficult problem of Biblical Criticism—the so-called Synopic problem. Before he can get the plain logical exposition of teaching of Jesus which he desires, he is compelled to undertake a critical investigation into such questions as these: Have we the words of Jesus as he actually uttered them or only as they were recollected, interpreted and colored by his disciples; Did Jesus really expect to come again in the clouds of heaven after a few years to set up his Messianic Kingdom on earth or did his disciples only put that meaning, from their own imaginary expectations, into words of Jesus that seemed to justify such interpretation? To all these questions the open-eyed student must find some sort of answer before he can reach any comprehensive idea of the real teaching of Jesus, and one can easily imagine him returning the New Testament to the giver and saying: "You tell me that your New Testament gives infallible teaching as to what one should believe and do, but what is the use of saying that the teaching is infallible if you cannot at the same time tell me infallibility what the teaching is."

The answer of the Protestant to the question What is Christianity? is, therefore not as simple as he thinks. If the New Testament contains all the varieties of doctrine and all the critical problems which Criticism finds in it, it is not enough to point the inquirer to the New Testament and say "That is Christianity." The New Testament of course is the source from which our knowledge of Christianity must be derived but it mingles together the essential and the non-essential, the historical and the legendary, the spiritual and the dogmatic. Protestant theology has, unfortunately, made more of the non-essential, legendary and dogmatic than of the essential, historical and spiritual, and hence the immediate task of the Protestant churches is to re-examine the New Testament and teach the people the method of Criticism so that they may, as far as possible, see for themselves the few great but simple affirmations out of which Christianity arose.

III. The Answer of Liberalism.

To whom, then, shall we go if the traditional answers of Roman Catholicism or Protestantism no longer satisfy? Everyone who has followed understandingly thus far, will have already felt

that there is no infallible answer to our question. But though there is no infallable answer possible and therefore no answer on which all can thoroughly agree there is substantial agreement among the great representatives of Liberalism in various countries. Sabatier in France-Harnack in Germany, Martineau in England and Schmidt in America may be taken as representing the modern liberal attitude towards Christianity, and while each man has his own way of approach and gets his own characteristic result, their general account of Christianity is fundamentally the same.

In what follows the writer does not undertake to report any one of the above writers in full but to state in his own terms what he regards as essential in their theology and what he finds of living practical value in his work as a Christian minister.

At the outset it ought to be borne in mind that no merely intellectual statement can ever answer the question What is Christianity? The intellect can never formulate precisely the intuitions, experiences and aspirations of the heart. The writers who express most powerfully the sentiment of love in its various phases are the poets or men of essentially poetic nature like Plato and Emerson. Likewise only the poets can do anything like justice to the moral sentiments and the religious affirmations which constitute the roots of Christianity. The best exponents of Christianity are not the creeds and confessions but the great hymns of the Church and the noble deeds of Christian men and women. The Scholasticism of the past, both Catholic and Protestant, did almost irreparable injury to Christianity by over-intellectualizing it and thus separating it from its living sources in the hearts and consciences of men. Let us not make a similar mistake by over-rationalizing it now. Religion is never the product of the analytic understanding but of the whole soul and therefore poetry is the only literary medium which can adequately express its great sentiments and affirmations.

(1) Bearing in mind, then, that Christianity, like other great interests of the whole soul, cannot be formulated in precise intellectual terms, we may say, in the first place, that Christianity is something back of both Church and Bible, an experience of the soul of Jesus and of all his true followers, a state of consciousness out of which arise naturally certain kinds of human conduct and social relationships. The Church and the New Testament did not create Christianity but Christianity created them—the Church for the sake of propagating, and the New Testament for the purpose of interpreting the new life-ideal. Vast as are the ecclesiastical organizations of Christendom, numerous as are the creeds, confessions and theological books of these organizations, they have no other purpose than to interpret a certain kind of human experience which first appeared in full form in the consciousness of Jesus and to help as many people as possible to share that experience We shall never begin to understand Christianity until we think and feel our way back behind the churches and theologies to the time when Christianity was simply a religious affirmation and a moral sentiment in the soul of Jesus. We go back to Jesus, not to learn the least that we must believe in order to be Christians, but to discover the roots from which Christianity sprang.

(2) Now when we get behind the churches and the theologies what do we find? According to an increasing number of students in all countries we find that Christianity in its first expression, *i. e.*, in the teaching of Jesus, may be summed up in two phrases—the Fatherhood of God and the Brotherhood of Man. Everything that is vital in Christianity, both as belief and as life, grows out of these roots. The characteristic moods of really Christian people in the face of calamity, sorrow and suffering, viz: resignation, patience and willingness to believe that all things have a good and wise purpose, have their tap-root in the affirmation of the fatherhood of God. The characteristic social feelings of really Christian people as shown, *e. g.*, by the social workers in the slums, by the missionaries among less civilized people, by the advocates of

peace between nations or by the unnumbered and unnamed persons whose chief joy in life is to go about doing good to all, do not grow out of the merely instinctive side of their nature but are the natural outcome of their affirmation of the brotherhood of man, *i. e.*, of the presence in their minds of a powerful social ideal. The characteristic Christian ideas about sin, repentance, forgiveness, prayer and immortality may all be traced back to these two great fundamental affirmations, for sin never seems so heinous as when it is seen to be rebellion against a Father or hatred of a brother, repentance is never so real as when the sinner sees he has sinned against love, forgiveness is never so welcome as when the being who forgives yearns to see the prodigal return, prayer is never so submissive as when the suppliant feels that a Father is planning out his life, and immortality never seems more sure than when it is based on the faith that the heavenly Father is the source of our being. All these characteristic moods, social feelings, practices and ideas of the Christian life are the natural flowering of the two great affirmations which Jesus made and every Christian makes after him viz: the fatherhood of God and the brotherhood of man. They draw all their life from these two roots,and when the roots perish they too wither and die. Christianity is being tested in the world to-day, both theoretically and practically, not by the logic of its subordinate ideas, but by the proved worth of its fundamental affirmations.

(3) I have just said that the subordinate ideas of Christianity rest upon the two affirmations of Jesus. The next question that inevitably arises is this: On what foundations do these affirmations rest? Some will have it that they are of supernatural origin, that they have been authenticated by the miracles of the virgin birth and the physical resurrection of the Person who made them and that, without such miraculous authentication, they are mere "guesses at the riddle of existence." But the leaders of Liberalism, to whom I have referred, unhesitatingly declare that such affirmations cannot be, need not be, and have not been substantiated by miracle, that they stand or fall by their applicability to and worth for human experience, and that, like the affirmations of other religions, they are the natural response of the spirit of Jesus, at a particular time and place, to his total life situation. As other religions have grown out of the needs of actual life and perish when they fail to meet those needs or when the needs change, so Christianity arose out of the peculiarly poignant needs of Jesus and his countrymen in Palestine at the beginning of our era and has endured until now simply because the needs it first met are still deeply and bitterly felt and its way of meeting those needs has still a living value.

The craving of many minds for some support, such as miracle to rest their Christianity on, is similar to the craving of the ancient world for something to rest the earth on. They declared that the earth was upheld by Atlas and Atlas rested on a tortoise and the tortoise on something else and so on *ad infinitum*. They had not yet grasped the thought, which is so familiar to our memory if not to our imagination, that the earth moves through the infinite spaces upheld by nothing. Only a revolution of ordinary habits of thinking could bring the mind of man to this conviction. In the world of mind and spirit, men must experience and many are now experiencing a similar revolution. When it is said that Christianity rests on two affirmations of Jesus, on faith, on a postulate of the human heart, many men feel as our forefathers must have felt when they were first told that the earth did not rest on anything. No doubt the solid ground seemed to melt beneath their feet. But it did not melt. The old earth remained as firm-based as ever. So when the miraculous foundations of Christianity are removed by science. Christians feel at first as though every solid thing were afloat. But such is not the case. The affirmations of Jesus remain, for they meet the only test that can be made of them *i. e.* they work as appeals to the human spirit, as the most satisfactory explanation of the facts of life and as incentives to the

energies of human nature. To say that Christianity rests on faith is not to declare that it is baseless, for the solid-seeming structure of science itself (with which the flimsy structure of religion is so often contrasted) has no other support than the faith that the universe is an orderly whole and that the mind of man is capable of tracing that order. Science has as yet observed only a very few of the infinite facts of the universe but out of these few facts it deduces laws which it declares, on faith, are true of all facts and if these laws continue to explain new facts as they are discovered, science concludes that the laws may be trusted as of universal application. Likewise man cannot get behind all the facts of human life and see them all, good and bad, falling into a well-organized plan such as a Father would devise for his children, but the faith that such a plan exists in the eternal mind justifies itself by the order which it brings into human life, by the stimulus which gives to moral activity and by the consolation which it offers men in the most trying hours of their experience.

The result of our whole study is easily stated. That man is a Christian who in some measure shares the faith of Jesus—whether he reaches it intuitively as the ordinary Christian does or through some idealistic philosophy as many thinkers do—that the universe is at its heart self-conscious spirit and may be legitimately symbolized by the highest terms of our human life such as father, justice, goodness, truth; and that man is a Christian who cherishes in his heart the ideal of human brotherhood, who is profoundly and spontaneously interested in every thing that advances human brotherhood, and who, amid the stern necessities which his economic existence forces on him, does all he can to maintain and advance his ideal.

I am well aware that such a result will seem to many too simple to be true. If Christianity is so simple a thing, they will say, why this mighty world-wide organization called the Roman Catholic Church? Why these libraries of Protestant theology? I answer: The Gospels themselves make this same impression of simplicity and the only conceivable function that a church and a theology can serve is to so work on the souls of men that they shall make the two affirmations Jesus made and strive to order their lives in accordance with them. All churches, all theologies ultimately derive their authority from faith and their whole purpose is to make the faith of Jesus live again in the hearts and lives of men to-day.

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Orion

Thou great Thought starr'd upon the gloom,
  To show without our feeble brains,
  Beyond our wrecks and weather-stains,
The glory stretched in boundless room;

Thou awful, belted janitor
  Forbidding our irreverent gaze
  Into the sanctuary of space—
The sentry at the silent door;

Thou still hast watched the ebb and flood
  Of tribe and nation on this globe;
  Each season weave its vital robe
Of leaf from seed, and flower from bud.

Against the heaven thou beat'st thy wings
  Till in mine eyes their dust is caught,
  And, mustered on the plains of thought,
A gleaming host of wondrous things.

When Time drew back Creation's bars,
  And young and strong led forth the world,
  When one by one were outward hurled
The vast procession of the stars;

'Twas then those crystal bolts were driven
  That fixed the armoured plate and band
  Which blaze on belt and foot and hand,
When thou wast warden made of heaven.

Thou seemest older than the rest
  Of glittering hosts that meet my face,
  And fated to a mightier race,
For ever circling to the west;

That when their fiery race is run,
  And faded every crown and wand,
  Thy flame shall be their funeral brand,
And He and thou shall be alone.

—H. M. L. *in the Inquirer.*

Foreign Notes

By REV. REV. C. W. WENDTE

AN important step in the development of the "New Theology" in England was taken when recently the members of the King's Weigh House (Congregational) Church in London, (of which Rev. Dr. John Hunter, now of Glasgow, was for some years pastor) invited the Rev. R. J. Campbell of the City Temple, and the Rev. E. W. Lewis of the Grafton-Square Congregational Church, to become joint pastors of their Society. Mr. Lewis is to be mainly responsible for the Sunday services, and Mr. Campbell is to conduct a weekly meeting. They have accepted. This church includes an unusually large "plant" for social and charitable work, which the "Progressive League" will at once occupy as its headquarters.

The eminent writer on philosophical themes, Mr. J. Allanson Picton, has an interesting letter in the *Christian Commonwealth*. The Rev. J. H. Jowett is reported by the *Congregationalist*, of Boston, to have said that the Progressive Theology has merely "tinged a corner of the Church," and that "Congregational ministers are almost wholly untouched by the recent utterances of the City Temple." "It may be true", says Mr. Picton "of the old-fashioned creed-bound conventional 'reverends' under the domination of 'deacon' and church meetings. I can only say that their hearers are leaving them, if not by giving up their sitting at least by going ahead of them spiritually, and that in vast numbers." He refers to three Progressive Theology schools he has attended during the last three years at Penmaenmawr, Aberystwyth and Pontypridd. At Pontypridd "the Assembly Hall in which the great meetings were held accommodates 1,200 people, perhaps more, and when either Mr. Campbell or Mr. Rhondda Williams spoke, such was the pressure that after the hall was full it was deemed prudent to barricade the entrances for fear of dangerous pressure. The prayer-meeting was devoutly conducted by the Unitarian minister of Pontypridd. The organizer of the Progressive Leagues of the district informed me that there were nine branches in active operation and mainly self-supporting. This kind of thing is going on all over the United Kingdom at every special assembly of Progressive Theologians. If the American writer chooses to call this a mere 'tinging' of a corner of the Church, he lives in a free country, and no one can prevent him. But words do not alter facts."

In connection with our own denominational discussion of the social question and the church it is interesting to know that the Rev. R. J. Campbell has addressed a letter of encouragement and advice to the members of the Progressive League, which appears in full in the *Christian Commonwealth*. He sounds a note of warning in two directions, lest enthusiasm for social service should tend to take the place of religion, or intellectual interest in questions of thought interfere with spiritual experience and the simple beauty of the Christian character. "We are a religious organization," he writes, "and as such we shall succeed or fail; as such we shall be judged. I am not sure that all our members realize this—though most of them undoubtedly do—and there is danger that in some cases social enthusiasm may crowd out religious interest. Do not let us fall into this blunder, which is just as bad in its way as religious sentimentality divorced from brotherly service of our kind would be, and too often has been in the past. Heaven knows we do not need another society to teach economics, but we certainly do need one to provide religious fellowship for liberal Christians, and that is the first mission of the Progressive League."

A "Memoir and Letters of Prof. Francis W. Newman", the radical brother of Cardinal Newman, has been published. While somewhat ineffective

in his endeavors to influence public sentiment, his high intellectual abilities, pure character, transparent sincerity and spirituality of nature make the story of his life of great interest and value. Whoever has read his book "The Soul", will owe to it some of the noblest inspirations of his life. Posterity will yet render the verdict that in that which constitutes a true, balanced and abiding manhood he was better worth imitating than his more renowned brother.

Sir George White has recently stated that of 60,000 soldiers in the British Army 42 per cent. were total abstainers, 25,000 tee-totallers are to be found in the British Navy. Seven times as many misdemeanors and crimes are committed in the army by those who have the liquor habit as by those who abstain.

The publication of Mr. Spurgeon's sermons continues, even now that 17 years have passed since his death. 3157 of his discourses have been issued in over a hundred million copies, while the stock of unpublished Mss. is sufficient to maintain the weekly publication for the next ten years.

The funds of the Reformation monument at Geneva amount to 200,000 francs (40,000 dollars). But 500,000 francs more will be required to complete the work.

The Dutch government is taking into serious consideration the Mormon propaganda in that country, which, its opponents claim, is in violation of the laws against the White Slave Traffic. As few converts are made except among women and young girls, it is declared that these are only recruits for the polygamists of Utah. Opinions differ in Holland as to the justice of this accusation, the Catholics, especially, are prominent in making it, the liberal Protestants divided in their counsels. A similar state of affairs exists in Switzerland.

The recent outbreaks in Barcelona and other places in Spain seem especially directed against the church and clergy. Frightful scenes of disorder and violence are reported, showing a deep-seated, widely-extended hatred against the ecclesiastical orders who have so long ruled Spain and are largely responsible for its backwardness and misery. The day of reckoning has arrived, and the emancipation of the human mind keeps pace with the liberation of the toiling millions of that unhappy country. Spain is following in the footsteps of France, Italy and Mexico. Let us hope with less bloodshed and tears in the realization of its national hopes and social requirements.

At Gerona in Spain a couple who had given civil interment to their dead infants not knowing that it had been baptized secretly by a priest, were condemned to two months in prison.

The recent death of the universally honored and loved pastor, Walter Bion of Zurich, is announced. Bion, whose personal acquaintance we made in 1900, was one of the most unselfish workers for human good his country has ever known. It was mainly through his devoted efforts that Zurich became one of the great centers of philanthropic endeavor, its charities famed throughout the world. But his chief claim to the gratitude of posterity lies in his institution, in 1876, of the children's vacation colonies, or, as it is called among us, the "Country Week." In Italy, France, Germany and perhaps America, similar enterprises had been sporadically carried on, unknown to Bion. In 1876 he sent out a colony of 68 children from Zurich to Canton, Appenzell, and placed 14 others in families in the country. This was the beginning of a systematic movement to secure country vacations for poor city children which speedily spread all over Europe and America and led to the most beneficent results. "Father Bion" wrote a book dealing with these "colonies" throughout the world, and lived to enjoy a rich harvest of praise and gratitude for this and other blessings he had conferred on his kind. When we called on him a few months since he was too weak to receive us. Now the good man has gone to his higher reward, if there can be any reward sweeter than to have brought about the recovery to health and happiness of hosts of little children.

As successor to Prof. Otto Pfleiderer at the University of Berlin, the most prominent name mentioned is that of Prof. Ernest Troeltsch of the University

of Heidelberg, a scholar of unusual ability and liberal convictions. Others named are the Professors Soederblom of Upsala, Sweden,and Lehmann of Kopenhagen. The hesitation of the Government in making the appointment is interpreted unfavorably for the cause of religious progress at the University. But there is something infectious in the atmosphere of a modern and scientific University. Thus Prof. Lake, the brilliant young English scholar, whom the orthodox Premier, Dr. Kuyper of Holland, appointed as one of the faculty of theology at Leiden, and who, as a member of the Church of England, was deemed sound in the faith, is disclosed by his recent notable books and review articles to be a representative of the most advanced school of higher criticism. Ninety per cent. of the theological professors of Germany belong to the Association known as the "Friends of the Christian World", of which Prof. M. Rade is the inspiring soul, and which is one of the bodies which has invited the International Congress of Unitarian and other Religious Liberals to hold its next session in Germany.

Among religious independents in Germany particular interest attaches to Pastor Schrempf of Stuttgart, whose radical utterances have made him widely known in that country, and won him a considerable congregation of free believers; Muller, whose lectures and books pleading for an inward renewal of Christianity have met with a large response; and Lhotzky, once an associate of Muller's, but now separated from him and editor of *Das Leben*, (Life), published in Heilbronn four times a year. It seeks to found the Kingdom of God, as opposed to the traditional church, through the power of a free and ethical life.

The relations between Church and State in Germany continue to be productive of much friction. Identifiying religious with political liberalism the government is more and more restricting the freedom, intellectual and ecclesiastical, of the German clergy and theological professors. The *Protestantenverein* and its organ, the *Protestantenblatt*, are among the foremost champions of spiritual liberty. In Berlin, where the liberals once had a majority in the Synods and Councils, through a mistaken indifference they have long since lost control. Meanwhile the interest of the people themselves in that portion of self-government which is granted them in their churches is at a low ebb. In the Lazarus Church in Berlin, for instance, with a constituency of 60,000 souls, in 1906 only 261 persons took part in the elections for church officers; in the Golgotha congregation, with a population of 30,000, only 127; St. John the Evangelist Church had only 68 voters; The Church of the Atonement (24,000) 378, the Memorial Church to Emperor William, (30,000 souls) cast 169 votes. It is better in the country districts, yet far behind what it ought to be. Last year 10,000 persons, mostly working people, formally renounced their allegiance to the State Church in Berlin.

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Hymn

Written for and sung at the twenty-third meeting of the National Conference of Unitarian and Other Christian Churches at Chicago, Ill., Sept. 27, 1909.

From many ways and wide apart
We meet beside the inland sea,
The pulses of whose mighty mart
Throb with the new world's prophecy.

Oh, blest the souls that see and hear
The things of God today revealed,
Of old to longing saint and seer
Within the future closely sealed:

The stir of nations near and far,
The wakened hearts that beat as one,
The flow of peace, the ebb of war,
The passing night, the risen sun!

Be ours the vision, ours the will
To follow though the faithless ban;
The love that triumphs over ill,
The trust in God and hope for man.

And thou whose tides of purpose bear
These mortal lives that come and go,
Give us to feel through toil and prayer
Thy deep eternal underflow!

F. L. Hosmer.

The National Conference at Chicago

IT was not a mistake. What the friends of the project of having a Conference meeting west of the Alleghenies expected and prophesied, was the thing that happened. Not so many people as can be gathered at Atlantic City or Saratoga, of course, but a larger and better balanced representation of all the people: the pulse of optimism and eager service that characterizes the West more manifestly dominant, and a broad and generous *esprit de corps* for the whole body: and, not least, the vivifying touch of the larger and older constituencies of the East on the churches of the West, which feel too much the isolation of their long distances, and found their Unitarian faith gaining a new interest for them in this chance at last to participate in a "Committee of the whole",— a "Mass Meeting", that really approximated bigness.

Some things were missed of course which could only be possible at a place like Atlantic City or Saratoga. Most seriously missed was a genuine "Headquarters" where in actual fact all social activity should centre, and where the guests of all hotels and homes would inevitably gravitate after meetings and during intermissions "to talk things over", and get acquainted. The management had done its best, and nearly every detail of administration was carefully looked after. But the distance of six miles between the "Chicago Beach Hotel", and the place of meetings, and the downtown hotels was prohibitive of one factor which usually counts for most in our national gatherings. But despite this limitation (and we cannot have everything) the spirit of sociability and kindly good fellowship found its genial chances without stint, and west and east and south and "The empire north of us", got very close together in ways that shall be effectual in time to come.

We attempt no full review of the week happenings. For one thing THE UNITARIAN comes out too late to tell the story with any freshness,—for another thing, our space is too limited for any thing else than the sort of condensation that is deadly to interesting narrative; and, in the third place, it is every Unitarian's business to have possessed himself of the issues of the *Christian Register* for the last four weeks which have contained accurate records, and most of the papers and discussion in full. We only make our hasty review for the sake of such comment as seems pertinent,

The sessions began Monday evening with the sort of sermon from Rev. U. G. B. Pierce that one likes to have "other folks than ourselves" hear in the Unitarian name, and thoroughly enjoys hearing oneself for its brilliancy and inspiration.

Tuesday morning's session was crowded, in an impossible hall nine stories above the highway. Its program consisted of a series of greetings and addresses from the representatives of a multitude of organizations connected with our denominational activity: all brief, nearly all hopeful and forward-looking, and hardly one perfunctory or dull. The afternoon session was given over to the Young People's Religious Union whose general topic was tonic certainly: "The New Generation of Unitarians": and the speakers were all genuinely of the younger company, and charged with the sunrise point of view. Rev. Albert R. Vail, Mr. Percy Atherton, and Rev. H. H. Saunderson have all taken their turn in the administration of Y. P. R. U. affairs and spoke out of experience,but also from the ardor of high vision.

Later, Tuesday afternoon, we were the guests of the National Alliance for a cup of tea at the beautiful Art Building: a genuinely social affair, most admirably conducted. Tuesday evening was Sunday School evening, when Mr. Horton had it all his own way, which proved to be a good way altogether. Prof. Doan's address on "Doctrinal Teaching" was as good perhaps as any thing that happened during the week: Prof. Carruth's pap-

er on "The Place of Imagination in Religious Education" was certainly most illuminating: Prof. H. F. Cope was not a Unitarian, to be sure, but if we could have a score of educators of his spirit and vision amongst our Sunday School workers (in addition to all that we have already) some of the things that ought to come to us in this most important part of our liberal cause would come a little sooner than they seem to be coming now. Minot Simons' theme in closing was handled vigorously, and was one of tremendous importance: "Moral Education of the Sunday School".

Wednesday morning's program was practical: Progress for religion,—through "Worship" as Rev. Henry Wilder Foote interpreted it: through "Preaching", as Rev. R. W. Boynton set forth, (and this was one of the most stirring addresses of the week: it at any rate made men want to discuss and answer back, as appeared later); and through "Pastoral Work", as Rev. L. W. Mason revealed, and he knew precisely what he was talking about. Next Rev. J. N. Pardee of Bolton, Mass. told of the activities of the country parish with much discrimination and valuable suggestion. Then came discussion, which was crisp, eager and well-focussed, dealing mainly with Mr. Boynton's references to the preacher's part in social reform.

Wednesday afternoon was given to sight-seeing. Wednesday evening brought issues of Sociology to the fore. The speakers were Cummings of Boston, Mrs. Caroline Bartlett Crane, and Mr. Graham Taylor of Chicago. Each had a live thing to say, and said it forcefully.

Thursday morning's was a program of unexpectancies. It was a tidy program of development and denominational growth, as it appeared on paper, but what some folks suspected was concealed within its scheme did not appear at all, while some other things emerged that were not in the least after the anticipated pattern. Of course everybody knew what Mr. Gannett would do: and he did it splendidly; the most constructively valuable address of the whole week in our estimation. It was actually historical, logical, and validly analitical, and yet had suggestion in it that was prophetic more than it was historical. Rev. Charles E. St. John's address was not perhaps as closely allied to his theme nor explicitly accurate in unfolding distinctive motives of our liberal cause; but it was all just like him,—spirited and kindling. Prof. Doan's address, "As to its Theology" had simply nothing to do with the case (we express ourselves frankly) though very much to do with another case. His manner was impassioned and his matter startling in its propositions. Rev. Samuel A. Eliot, D. D., President of the A. U. A. pleaded for a generous ideal of unfettered congregationalism without a machine, some sacrifices of efficiency in organization being worth the maintenance of our tradition of freedom. Pres. Southworth of the Meadville School urged for a larger responsibility resting on the local conconference. In all this there was material for first rate discussion of a tingling order; but, instead, details of business had to be taken care of.

Thursday evening's session closed the Conference notably. Rev. F. V. Hawley of Chicago spoke the first word which was one of congratulation and admonition. Next came Rev. W. D. Simonds of Oakland, Cal. with something quite after the Western manner of breeziness and daring originality of illustration. Rev. W. H. Pulsford's words were genial and uplifting. The meeting closed with an address by Dr. Crothers of Cambridge, in his very best manner—witty, sane and pre-eminently inspiring.

Meanwhile, Thursday afternoon, had come a resolving of our forces into constituent elements—women by themselves, laymen by themselves, and ministers by themselves,—each with a luncheon and a "talking session" afterwards. As nobody could attend all the sessions at once—(though we understand that certain clergymen who were also women got a slice of two festivities) comparisons are impossible: but the ladies certainly had the greater mustering,and afterward wore the unmistakable air of having had the best time. The laymen also reported a good company,

and some exceptionally wide awake speaking. We confess ourselves a bit grouchy about the ministers' meeting. The hospitality of Lincoln Center was certainly bountiful and delightful in every way, and there was some good speaking. But why at the National gathering of the Unitarian forces of the country, which is possible only once in two years, at a time when splendid things are dawning, and vital problems of religious life crowding in upon us, when the men peculiarly charged with the deep responsibility of our work are brought together for their one opportunity of heart to heart conference, *why* should time have been so idly spent, first in fumbling about to find out what we would better talk about and then, when a topic was stumbled on, in having it prove one of abstract theology, meanderingly pursued—with adjournment forced just at the moment when issues were becoming vital! It was a great chance for the appointed leaders and experts of our denominational enterprise to wrestle strenuously with their stupendous problems in serious earnestness,—and we preferred to do something else!

The women of the National Alliance perhaps came away from the Conference with greatest satisfaction. Their President, and every Vice-president, representing every great section of the country, were present, besides a large company of their directors. Their enthusiasm was in evidence everywhere and their meetings spirited and constructively effectual. It need not be said, (yet we are glad to say it) that no small measure of the success of the meetings in their practical details was due to the great tactfulness and tireless activity of the secretary, Rev. Walter F. Greenman.

The following officers were elected for the next two years.

President—Hon. Horace Davis, San Francisco, Cal.

Vice-Presidents—Hon. George E. Adams, Chicago; Hon. Thos. J. Morris, Baltimore, Md.; Hon. George C. Perkins, San Francisco, Cal.; Hon. Francis C. Lowell, Boston, Mass.; Hon. Alfred F. White, New York, N. Y.

General Secretary—Rev. Walter F. Greenman, Milwaukee, Wis.

Treasurer—Mr. Richard C. Humphreys, Boston.

Council—Henry W. Sprague, Esq., Buffalo, N. Y.; Rev. W. W. Fenn, D. D., Cambridge, Mass.; Mrs. E. A. Delano, Chicago; L. S. Thorne, Esq., Dallas, Texas; Rev. John C. Perkins, Portland, Me.; Mrs. John P. Forbes, New York, N. Y.; Rev. Paul R. Frothingham, Boston, Mass.; Rev. U. G. B. Pierce, Washington, D. C.; James W. Loud, Esq., Montreal, Canada; Rev. W. W. Peck, Winchendon, Mass.

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Installation at Newburgh, N. Y.

Welcomed to the city by the Rev. F. E. Stockwell, pastor of the First Presbyterian Church, the Rev. Alfred James Wilson was last night installed as minister of the Church of Our Father as successor to the Rev. Alson H. Robinson, now of Newton Center, Mass. The installation sermon was preached by the Rev. Thomas R. Slicer, pastor of All Souls Church, East Twentieth street, New York. The charge to the minister was delivered by the Rev. Samuel R. Maxwell of Greenfield, Mass., and the charge to the people by the Rev. Mr. Robinson. The installing prayer was made by the Rev. George H. Badger of New York, and the opening Scripture reading was by the Rev. Henry H. Woude of Poughkeepsie, a former pastor of the Church of our Father. The music was by the vested choir of the church, with a solo by Mrs. Kendall Banning of New York city, a contralto of note. The pulpit platform was decorated beautifully with palms, flowering plants and autumn leaves. Members of various congregations joined in the service last night, thus welcoming the new minister to the city and the community.

The Rev. Mr. Badger prefaced his installing prayer with a few words. Informing the new pastor of the church that it was with joy he brought the greeting of their conference to him as a young fellow worker who would

have their cordial co-operation, and he was glad that he was to become one with them and they one with him.

The Rev. Dr. Slicer has been heard on a number of occasions in this city in the same church. He is well known to the congregation and the people of the city, regardless of his fame as a brilliant preacher and reformer in the city of New York. He took as his text Romans, 12:2, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The sermon which followed was scholarly, earnest and eloquent. At times his hearers hung almost breathless upon his words as he elucidated his text and elaborated upon his theme.

The charge to the minister followed and was delivered by the Rev. Samuel R. Maxwell of Greenfield, Mass. He spoke of this as a most solemn occasion, and said that there was no book or ritual to go by. This people had simply asked this man to be their priest and mediator with God. What he did would have a tendency to help the people of the church to either rise or fall, as the case might be.

It was at this point in the service that Mrs. Banning sang with fine effect as a contralto solo Gounod's "Divine Redeemer."

The charge to the people was delivered by the Rev. Alson H. Robinson. In beginning his address he said that as he looked about and saw the interest manifested in this event he considered it a prophecy of the future. In a retrospective mood, he went on to say that this occasion was a serious coincidence to him, as well as a dramatic one, as it was just four years ago that night since he had stood on that platform and had received the vow of ordination into the church. There was a further coincidence, as on the former occasion the sermon was on the topic of "The Passion of Usefulness." Now it had been "The Ideal of the Worship of the Sweet Will of God." Between these two, he thought, they could find their own mission.

After the choir had sung another anthem, the Rev. F. E. Stockwell, pastor of the First Presbyterian Church, extended a very warm welcome to the city, to the new pastor of the church. Mr. Stockwell said in part:

"It is with a deep feeling of satisfaction that I find myself here this evening. I am glad that my freedom and my fate combine to put me in this position. On former occasions like this it fell to the lot of my predecessor, the Rev. Dr. Hall, to render a like service and to extend the welcome to the city to your new ministers.

"The city bids you welcome to-night as one whose chief ambition it is to discover the will of the Father in heaven, and to lead men upward. It is a goodly city to which you have come, and her welcome is hearty and deep. In the name of the city of Newburgh, and in mine own behalf, I bid you right welcome to a royal city and to a loyal people.

At the conclusion of Mr. Stockwell's address, the choir and congregation united in singing Hymn No. 312, "Sun of My Soul, Thou Saviour Dear, It is not Night if Thou be Near." The benediction was pronounced by the Rev. Mr. Wilson.

———o———

Let Us Look Up

Let us look up; we cannot miss the way
That Fate has set us, weary heart and brain
Soul-drouth and famine, fellowship with pain,
Then falling into death and quick decay.

Let us look up, as lost ones in the night
Search all the heavens for the true North star
That they may set and steer their course aright
And like us too, at last, go home from far.

Let us look up, O wanderers,—aye, and smile,
Too short our plummets are to sound the sea
Or measure heighths, so for a little while
Let us look up, and hope for the to-be!

Ruth Sterry.

Roselle Park, N. J.

Unitarian Conference of the Middle States and Canada

Meeting in Buffalo, November 10-12

PROGRAMME

Wednesday, November 10.

Afternoon Session beginning 3:30 o'clock, in Unity Hall.

Meeting held under the auspices of the National Alliance, Mrs. Richard W. Boynton of Buffalo, National Alliance Director for Western New York, presiding.

Address—"The National Alliance and its Work", Miss Emma C. Low, President of the National Alliance, Brooklyn, N. Y.

Address: "Responsibility and Co-operation", Mrs. Robert P. Glascow of Toronto.

Address—"The Spiritual Side of Alliance Work", Rev. Elizabeth Padgham of Rutherford, N. J.

Other speakers are expected.

Roll-call, with short reports from branches, and informal conference.

5:30 P. M. (In the Sunday School room.)

Conference of the ministers of the Middle States and Canada for the frank and intimate discussion of our Conference work.

Ministers only are expected to be present.

Supper will be served at 6:30 to which the the ministers are invited as guests of the minister of the church.

Evening Session, beginning at 7:45 o'clock.

Religious Service: with Conference Sermon by Rev. John Haynes Holmes of New York.

Thursday, November 11.

Morning Session, beginning at 9:30 in the Church.

President's Address of Welcome, Appointment of Committees, and Introduction of Business.

Annual Report of Treasurer:Mr. Fisher A. Baker, of New York.

Annual Report of Secretary: Rev George H. Badger, of New York.

Address—"The Peril of Pragmatism to Ethics and Religion", by Rev. William S. Morgan, Ph.D., of Albany, N. Y.

Discussion by Prof. Frank C. Doan, Ph.D., of Meadville, Pa. Rev. Robert J. Hutcheon, of Toronto, Canada, Rev. Thomas R. Slicer, of New York.

12:00 Devotional service conducted by Rev. Charles E. Snyder, of Franklin, Pa.

12:30 Recess for luncheon in the Sunday School room served by the Ladies' Benevolent Association of the First Unitarian Church.

Afternoon Session, beginning at 2:30.

Election of officers and other business.

Address—"The Popularization of Our Gospel": by Rev. C. W. Casson, of Boston, Mass.

Address: '—"A Rational Independency in an Effectual Fellowship", by Rev. E. A. Rumball, of Rochester, N. Y.

Address—"A Broader Fellowship", by Rev. Frederick R. Griffin, of Montreal, Canada.

Evening Session, beginning at 7:45 o'clock.

Platform Meeting—Topic: "The Living Faith."

I. "The Eternal God". Rev Samuel R. Calthrop, of Syracuse, N. Y.

II. "The Divine Fact of Humanity", Rev, Charles E. St. John, of Philadelphia, Pa.

III. "The Glory of the Christ Ideal". Rev. Eugene R. Shippen, of Lancaster, Pa.

IV. "Immortality as an Achievement". Rev. Thomas R. Slicer, of New York.

Friday, November 13.

Morning Session, beginning at 9:30.

Devotional Service.

Addresses—I "The Church and the Growing Girl." Rev. Elizabeth Padgham, of Rutherford N. J. II "The Church and the Growing Boy". Rev. W. Delos Smith, of Hamilton, Ont. III. "The Part of the Parent in the Religion of the Child", Rev. L. Walter Mason, of Pittsburgh, Pa.

Address—"Hymns of the Liberal Faith." Mrs. E. H. Babbitt, of Concord, Mass.

12:30 Recess for luncheon in the Sunday School room.

Friday Afternoon will be left open for excursion to Niagara Falls.

The members of the First Unitarian Church of Buffalo, cordially invite as guests all who may be able to attend the Conference from abroad. The chairman of the hospitality committee is Mrs. L. E. Bartlett, 45 Linwood Ave., Buffalo, N. Y. It is earnestly requested that all ministers and delegates accepting the hospitality of the Buffalo Church send their names to Mrs. Bartlett by November 5th, if possible.

The First Unitarian Church is located on the corner of Elmwood Avenue and West Ferry Street. Elmwood cars, which leave the Exchange Street Station

at frequent intervals, pass the church. Leave the car at West Ferry Street. For the Wednesday afternoon meeting enter by the side door on Elmwood Avenue. The reception committee will be found in the library on the right. Unity Hall is up one flight.

George H. Badger, Secretary.
Adelbert Moot, President.

The Autumn Meeting of the Unitarian Sunday School Society

The Autumn Meeting of the Unitarian Sunday-School Society will be held in Boston, South Congregational Church, Monday, November 15. Herewith we forward the full programme. Please call the attention of all persons interested (of the congregation and Sunday School) and urge their attendance.

This is not a delegate meeting with credentials. A cordial invitation is extended to all who wish to be present to join in the various sessions.

In the evening we unite with the Boston Sunday-School Union at its regular monthly meeting.

A free collation will be furnished at 6 o'clock for the guests of the Sunday-School Society, but those wishing this entertainment, not members of the Boston Sunday-School Union, should send in their names, not later than November 12, to the Unitarian Sunday School Society, 25 Beacon Street, Boston in order that the necessary arrangements may be adequately made.

Edward A. Horton. President.

Unitarian Sunday-School Society.
Order of Exercises.
Forenoon.

10.00-10.05 Devotional Service.
10.05-10.15 Opening address by President Edward A. Horton.
10-15-10.35 Rev. Harold Marshall, Melrose. Mass. Subject: "Modernizing the Sunday School."
10.35-10.55 Questions and Discussion.
10.55-11.15 Rev Charles Fleischer, D, D., Boston, Mass. Subject: "Untheistic Ethics."
11.15-11.35 Questions and Discussion.
11.35-11.55 Rev. Edward Cummings, Boston, Mass. Subject: "History and His Story."
11.55-12.15 Questions and Discussion.
12.15 Intermission.

Afternoon.

2.00-2.20 Rev. Alfred Manchester, Salem, Mass. Subject: "The Development of the Sunday School."
2.20-2.35 Questions and Discussion.
2.35-2.55 Miss Lucy Wheelock, Boston, Mass. Subject: "Kindergarten Ideals."
2.55-3.10 Questions and Discussion.
3.10-4.00 Symposium. Five ten-minute addresses. Subject: "What are the Present Chief Problems in the Sunday School." Rev. G. G. Mills, Watertown, Mass. Rev. Dudley H. Ferrell, Brockton, Mass. Rev. Abbott Peterson, Lancaster, Mass. Rev. Roger S. Forbes, Dorchester, Mass.
4.00-4.15 Rev. Benjamin R. Bulkeley, Beverly, Mass. Subject: "Our Hopes."
4.20 Intermission.

Evening.

Joint Meeting of the Boston Sunday-School Union, and Unitarian Sunday-School Society.

5.00-6.00 Social Hour.
6.00-7.00 Collation.
7.00-8.00 Prof. Edward C. Moore, Harvard Divinity School. Subject: "The Bible as Literature of Religious Experience."
800-8.30 Questions and Discussion.
8.30 Adjournment.

Open Teachers' Meetings

Teachers' meetings on a large scale will be held this winter in Channing Hall, under the auspices of the Sunday-School Society and Tuckerman School. The subjects to be considered are those contained in the new graded lessons of the Beacon Series. The teachers of the primary division, consisting of four groups will be the first to meet, Saturday, October 9, 11.30 A. M. The authors of the books, or substitutes, will conduct the conferences and talks. On Saturday, October 16, at the same hour and place, the junior grades of four groups will meet under the same kind of guidance, and Saturday, October 23, the teachers of the Senior Division of four grades will assemble. At each session the lessons for the three or four weeks ahead will be studied and explained. These meetings will be open to all who are interested, whether teachers or not, and will be maintained throughout the winter. This appears to me a comprehensive and practical plan, which will no doubt invite a large attendance.

League for Social Justice

The land of the free presided over by impartial justice, is the beautiful American ideal that is spreading over the world. But there is a class of persons to whom order and efficiency are more important than liberty and justice. Such tend to take the paternal view of society: the "people" are not intelligent enough, nor honest enough to be trusted; self-government is the dream of fools. Consequently, liberty must be curbed; justice must be administered by the competent(?).

It is against this tendency, everywhere, that the Fellowship finds itself arrayed, but *not* by its own desire. Unitarian theology stands for the oneness of God; for the neighborliness of humanity; for the unity of all life, and that life "of one substance with the Father": *i. e. spiritual*! When we are told that "the pulpit must confine itself to 'spiritual' matters", we feel that such critics are still under the old dualistic influences; they make a division between "this world and the next", not only in time, but in essential qualities, as well. The unity of life means the harmonious union of all its elements; there can be, therefore no separation into things "spiritual" and things "secular". The pulpit can abate none of its emphasis upon practical religion. The "chief function of the church is worship." Just so! But it must be worship that goes out directly into moral life! The dualistic pulpit will never touch vital living. "Thou shalt not steal", is quite "spiritual"; but "Thou shalt not steal logs," is a matter with which the minister must not concern himself. Possibly! "Thou must be just", is quite "spiritual"; but, "Thou must do justly to individuals and stop robbing them of their rightful equality before the law", is much too "practical" a question for the ministerial mind to compass!

Let us review the historic roots of this antipathy. Hildebrand, in the XIth. century, was absolute master of both the "spiritual" and "temporal" affairs of men. Too much so; his government was paternal, making impossible the full development of the soul. Calvin was but another Hildebrand, preventing human development. The Colonial clergy were too paternal; men could not grow . Reaction has taken place; men are extremely intolerant of ministerial "meddling" with practical affairs. But with this result: business and politics, indifferent to worship that inspires to moral activity in daily life, have become dishonest, and creative of injustice. When Booker Washington asked one of the old negroes visiting Tuskegee, "How are morals down your way?", the old man replied, "Bless yuh, chile, we aint done plant no morals, down our way, dis yere!" Prof. Masary proclaimed, "You can say, Yes, or you can say, No; but you can't say, Yes and No, at the same time! "That's just it: you've got to "plant morals" in daily life; you must be honestly definite in practical matters! Mr. Peck, of our Fellowship, puts it admirably, "Existing conditions convince us that the ethical ideal for which we contend has failed of widespread application. Shall the church that places on a level, love to God and love to man, cease to strive for the application of religious effort to the circumstances of actual life?" No! *It is the business of the pulpit to insist upon it*! The real distinction is this: Ministers must not attempt to perform the actual details of practical life; that, of right, belongs to those particularly interested. But they must teach, and worship, must inspire men to conduct practical affairs *honestly and justly*! Every minister oversteps the line of justice and liberty when he interferes with details of practice; but he is wholly within his function when he insists upon honesty and fairness in practical life. Savonarola was right in preaching daily morals to the Florentines; but wrong when he tried to manage a bank and to manipulate city politics. His blunder was fatal. Let our ministry learn wisdom. But let our laity, also, take note

of the real distinction between ministerial duty and ministerial "meddling"! "If we liberals", (Prof. Doan at Chicago), "we of the open-minded religion, fail to see clearly in the present crisis; if we hem and haw and postpone in a situation that requires quickness of vision and immediacy of prophetic action; if we persistently and officially club into silence or bitter revolt the brave men among us who dare to take an unequivocal stand against "all forms of social injustice"; if we fail to equip with vital religion the oncoming civilization:—then our Unitarian confession will have proved to be but a contemptible formula of the lips, a damnable lie of the soul"! Love to God cannot be separated from justice to men; there can be no moral division between things "spiritual" and things "practical"! Some body at Chicago said, "The principles of the Fellowship are bound to succeed in spite of the Fellowship." Not in spite of, but because, with others, we are doing our part to revive Unitarians who have failed to see the real import of Unitarianism. "Not Unitarianism, but Unitarians have failed". We have no principles other than those implied in our Unitarian faith! Under the inspiration of that faith, our call is to liberty and justice! We cannot be indifferent to the voice of the moral imperative, nor to the cry of suffering caused by injustice! A. W. L

Notes.

It is the plan of the Fellowship, as already announced, to publish during the year a series of monthly Bulletins. The following have appeared, copies of which may be obtained of the Secretary, Rev. W. W. Peck, Winchendon, Mass.:

(1) September, "Declaration of Principles"—by William W. Peck.

(2) October, "Address at National Conference"—by William W. Peck.

(3) November, "Recent Books on the Social Question"—nineteen titles, with brief descriptive and critical comment, by John Haynes Holmes.

On October 4, 5, and 6 a series of evening meetings was held at Unity Church, Pittsfield, Mass., addressed by Rev. John Haynes Holmes. The subject of discussion each night was the social interpretation of religion. We call attention to these meetings as an illustration of what our individual churches may do for the cause of social justice. A. W. L

Symposium

What one "best thing" stands out in your impressions of the National Conference as worthy of comment? Have you any criticism that would be helpful for the future? Did the experiment of the Western meeting place prove good?

Rev. Lewis G. Wilson, Secretary of the American Unitarian Association.

1. The one "best thing" that comes to my mind whenever I think of the Conference at Chicago is the spirit of mutual confidence and comradeship which prevailed at all the meetings and was always in evidence wherever the delegates and friends were gathered together. So far as I could see there was no East, no West no North, and no South, but just a hearty, happy reunion of the members of our beloved "household of the faith."

2. Have I any criticism that would be helpful for the future? Yes, one—The addresses were well up to the standard of former Conferences and, on the whole, positive, instructive and invigorating. But there were instances where the speakers yielded to the easy fascinations of depreciation and censorship. After one such outburst a certain business man was overheard to remark, "Fool, running down his own goods!" I do not believe we ever accomplish anything worth while by magnifying our defects, weaknesses

and giving expression to awful warnings. The people who generally attend such gatherings are doing their best to make things go, and go right. They go there to be toned up and not to be toned down, to be taught and inspired for future effort and not to be convicted of past inefficiency. They are already too familiar with the elements of failure and need, beyond everything, to be equipped and braced with the armor of success. The people who need to be scolded and warned do not attend Conferences.

3. I certainly do believe the experiment of the Western meeting was a success. But somehow I would sort o' like to attend one more National Conference at Saratoga and I have a sneaking suspicion that there are at least a few hundred Unitarians living west of the Allegheny Mountains who would like to do the same thing. Lewis G. Wilson.

Prof. W. H. Carruth, University of Kansas, Lawrence, Kansas.

Perhaps what struck me most forcibly at the Chicago Conference was not peculiar to this meeting: it was the first national conference I have been able to attend.

1. But I was encouraged by the fact that the leaders of our church are all alive to the problems of our modern life; that however technical or academic the program titles assigned the speakers, they came about in the end to the living present. And along with this I was encouraged by the fact that our leaders can differ so radically in their solution of the problems before us and yet maintain their good will and fellowship. So may it continue to be.

2. In the separate meetings of laymen and of ministers more or less was said of the relations of the two ranks, things which, if reported correctly would tend to a good understanding. Sometime in the future I should like to see such an informal conference without the dividing line: a frank give-and-take conference on the relations of pulpit and pew with an eye chiefly on the good of the Unitarian movement and the world.

3. Only those who have attended many conferences are qualified to give a competent opinion on the effect of meeting in the West. I can testify that it did the West good and we of the West appreciate the generous feeling and liberal purse-strings that brought so large a number of our brethren from the distant coast country. W. H. Carruth.

Charles E. St. John, Philadelphia.

I am glad that we went to Chicago and with so good a conference. Any causal visitor must have been impressed with its earnestness. Every speaker spoke from the heart in deep sincerity, and incisive passion. Each one had a real message, and was not merely treating a subject. This made the meetings vital, and must have done much to help towards mutual understanding. If I were to select one point as the hightide of organic power I think I should name the irenic and illuminating address with which Dr. Crothers at the close refreshed our vision of a service both brave and united.

The question of a new name for the Conference interests me. Why not make it the Unitarian Conference of North America? This will include Canada, Mexico and our neighboring isles. South America is too remote. May it sometime have a Unitarian Conference of its own! The phrase "Other Christian Churches" in our present title has always seemed to me ludicrous for its inefficiency None have ever offered to come. The phrase "kindred societies" is equally fertile. None would appear.

We are all of us broad in our sympathies, and friendly towards other religious bodies. We prove this by entering heartily into the National Fe eration of Religious Liberals, and into the International Council of Liberals. On this continent the Liberal Federation above referred to will more and more satisfy our desire to keep in touch with other churches and religions.

It holds the field in the way of broad-minded organization for the service of mankind, and we should simply duplicate machinery, if we were as a Conference to follow my friend, Mr. Boynton, "out into the great, big open." The Federation of all Liberals provides abundant "openness", and still leaves

place in life for our several personal affairs. Let us preserve our own little fireside where we can cosily lay plans for the campaigns in the "great big open". We need a conference that includes merely ourselves, where we shall not be obliged out of courtesy to avoid home talk, but where we compare ideas and find out what Unitarians can do from generation to generation to make liberal religion a light in the world, and a way wherein men can walk unto truth and righteousness.

The Federation that met in Philadelphia last May was a grander thing than the Unitarian Conference in Chicago but why cannot we sustain both, and receive the good of both?

I hope to preserve my heart's home life. Let us make it the Unitarian Conference of North America.

Charles E. St. John.

Rev. John W. Day, minister of the Church of the Messiah, St. Louis, Mo.

Where so much was best one can hardly single out points of high light. The invariably large attendance and interest, the working out of conventional parts of the program into fresh statement and valuable emphasis, the significance of such discrininating and important statements as that of President Southworth, the atmosphere of harmony charged with assertion and not mushed into concession, the high average excellence of the addresses and the symmetry of the entire program, are what chiefly come to mind in recollection. Suggestions under the caption of criticisms have to do with matters of detail easily remedied and involving no fault finding. Forethought in providing places for tables where patronage of them will be promoted and not hinder, placards showing what literature is to be had, and what registering, etc., may be attended to, and giving abundant information in this way as well as by giving notices often unheard and reaching only those who happen to be present, assignment o a sufficient number of persons to these various departments to ensure adequate attendance to the wants of delegates, and relieve the overburdened assistants, would facilitate matters which though slight make a great difference. Congregational singing by absent treatment will never be satisfactory. Whether the organist is invisible or not, people to sing enjoyably together require a prominent presence and voice to keep time uniform and release the full resources of the congregation. That this session of the conference vindicates the policy which brought it to Chicago is its great achievement. A more representative gathering never was brought together in our history. That this was largely due to the loyal activity of many who have hitherto stoutly resisted such a venture is all the more creditable to all concerned. Having once set sail, we shall never again be content to float at convenient anchorage and from time to time the far-seeing policy of daring faith will have unresisted application and bring renewed invigoration. John W. Day.

Rev. R. J. Hutcheon, First Unitarian Church, Toronto, Canada.

The National Conference at Chicago was the first I have ever attended. Its dominant note was to me an earnest desire to enter more deeply, more sincerely, more emotionally into the fundamental affirmations of our faith—the fatherhood of God and the brotherhood of man. I thought I could see in speaker after speaker a very positive recoil of the soul from that colder kind of religious thinking which was due to the prevalence of materialistic and agnostic thought in the general community. Confronted with the tremendous social problems of to-day and realizing how much faith and hope and energy will be needed if these problems are to be solved, knowing from observation and experience how blighting to most people the dominant mood of the agnostic and materialist is taught by the new psychology that the springs of action and of life are not in thought but in feeling and conviction, the Unitarian people are losing the complacent self-sufficiency which they are said once to have had and are feeling their way to that more passionate manner of living and believing and acting, which is imperative in a time of such vast disorder

as ours. The more affirmative and emotional use of the word 'God' shows that we are being forced out of our individual isolation and cold intellectualism into a warmer sense of life and into the real passion of belief and action.

No less evident was the desire of conference to take more seriously the affirmation of the brotherhood of man. There seemed to be an underlying consciousness that we are approaching times which will try men's souls and test their motives and purposes. On the one hand there is the reaction towards force and militarism and privilege, typified as Rabbi Hirsch showed by Nietzsche's idea of the Superman. On the other hand there is the movement towards good-will and human freedom and sex-equality and equal justice for all. To which of these sides do the Unitarians belong? The Conference at Chicago answered that question for me. The followers of Channing and Parker can give no sort of allegiance to Nietzsche. In spite of the differences of opinion at the Conference concerning ways and means of reform, I did not hear a note which indicated to me that the spirit of Channing and Parker has died out of our body. I carried home from Chicago this message to my people: "In the strength and poise of soul which the indwelling God gives, let us turn our faces toward the future, resolved to throw our influence into all the causes that seem to us to make for the better realization of the brotherhood of man."

R. J. Hutcheon.

Mrs. John Boyd Davis, Denver, Colo.

In commenting upon the Conference, the view point of the writer must be kept in mind, for that explains many of the views. Being thoroughly western,—a native—coming into the Liberal church from the Orthodox, I knew little of the Church traditions, and this was my first National Conference.

There is no question in my mind that the experiment of the western meeting place was a success—for the westerner—, and I am confident that it also proved good to the easterner. There would be no reason to mention "the cleavage of the east and west" had we more such meetings, for the difference is not precisely a difference of mind, but of expression, of the manner of doing, not what should be done, and meetings such as the Chicago Conference are needed to blend the two types.

For the west and the east to meet together away from their own stronghold is good, because it affords each an opportunity of meeting the other on an equal footing, which cannot be the case if the meetings are held in either Boston or California. It is good for the middle states, because in their capacity of host they cannot be too critical of either east or west, and in this way there is a general commingling of the ideas of all the sections, which tends to make the A. U. A. truly national.

To me the one thing which stands out above all others—remember I am new—is the fact that these hundred of churches each entirely independent in itself, and representing many different localities, are being held together under a bond of *brotherhood*, and not under a bond of *creed* or *dogma*; they are holding together as one body because they *want* to be together, and not because they *must*, or suffer expulsion.

Another point that impressed me very much was the interest shown in the discussion of social betterment in a practical manner; the Unitarian Church seems to be working for the brotherhood of man, as well as standing for it.

Attending the Conference did me personally much good. I am continually hearing that the "Unitarian Church is too coldly intellectual and not religious," and I was rejoiced to find this was not true. Another point that impressed me very strongly was the large proportion of young ministers attending. With these young men, alive to the needs of the day there does not seem to be much fear of the dying out of the Liberal faith.

For any criticism of the Conference that might be helpful in the future I do not think I have any. My particular section is so far from the center of things, that our ministers and members do not have the Conference habit, and in consequence we know little of the general

outlook and aim of the churches throughout the country, and perhaps are not in as close sympathy as we should be. This is one of the good things that come of Conferences, and I should like to see another held in Chicago, where we can all attend, and not be kept away by the great distances. It will do the easterner good to come west, and the westerner good to go east, and each will learn from the other. Some time in the future I should like even to see the Conference come as far west as Denver.

There is no question but that the Liberal Churches have an opportunity today which comes but seldom to an organized body, and we cannot afford to neglect it. Men and women throughout the land are asking for light and help and who see the light must not fail them. We should be much more energetic than we are in letting people know what we stand for. The regeneration of the nation must come through the individual, and we have no time to idle.

Perlina Sizer Davis.

Rev. F. W. Bennett, minister of the Unitarian Church, Lawrence, Kansas.

The "one best thing" that remains in my mind concerning the meetings of the National Conference is the fact that it was a conference, both in its public and private capacities. It was good to meet so many of our people and friends and to have the opportunity of talking over our common interests. I have not had the opportunity of attending any other meetings of the National Conference, and therefore can make no invidious comparison. It seems to me that the management should always take care to provide opportunities for "simple visiting" among the "folks".

I thought it remarkable that so much interest could be created and maintained in the free discussion of one of the by-products of religion, the relation of the church to social questions. This is indeed a mighty matter and the open discussion of it will do us good. But it would seem that a National Religious organization should devote its best energy to the discussion of religion.

There is no question in my mind that it was right to have the meeting in Chicago, and it should be held west again—further west. It is rather astonishing that the secretary should feel compelled to say that there are few places suited to the holding of such meetings. The city of Lawrence—a city of fifteen thousand frequently entertains conventions twice as large as ours, and I have yet to hear any complaint from those who come here. There are a hundred cities in the Mississippi Valley which could do as well as this one, or better. Other religious bodies have larger meetings at such places as Winona Lake, Indiana, and think themselves well cared for.

Is it really necessary that the Unitarianpeople should have the luxury of the best hotels and watering places in America when they come together? The simple life is perforce good enough for some of us westerners, and it would seem that one week in two years at a two dollar hotel might be a good experience for those who can afford better fare.

F. M. Bennett.

Rev. Walter R. Hunt, First Unitarian Church, Orange, N. J.

The dominant note of the Conference, from the words of welcome of Rabbi Hirsch to the final discussion, was that we have reached the point in our denominational history where the constructive work of religion morals, and faith comes to the front, and denials of other creeds, and criticisms of other polity pass to the rear.

This was evident not only in what was said, but in the manner in which it was said.

Mr. Cumming's interpretation of the social groups in terms of the holy family, was not only true in fact, but fervent and compelling in spirit.

Prof. Doan's plea for the new humanism was an inspiring challenge to every man and woman to give his life to the needs of God and man to-day;—the more inspiring because animated by the belief that the challenge is being accepted.

Mr. Graham Taylor's account of one city that had learned what a city is for,

was a practical illustration that these things can be done and are being done.

The Fellowship for Social Justice made a notable contribution to this dominant note in the words of its Secretary and the address of Rabbi Hirsch.

The free discussion and the various methods advocated for the doing of all these things, while exciting alarm perhaps in the minds of some, to me seemed signs of a more abundant life.

It is very evident that the church has not yet exhausted all its resources for the service of men and women. It is very evident too, that all churches cannot do their work best by following one line, either of thought or action. The demands upon the church to-day are heavy, simply because the ideal of the church is high, and the faith in her great. They will not be disappointed who hope for the greatest things.

The words which Henry Van Dyke puts into the mouth of Henry Hudson speak the dominant note of the conference:

"So point her up, John King, Nor'west by North
We'll keep the honor of a certain aim
Amid the peril of uncertain ways
And sail ahead, and leave the rest to God."

Walter R. Hunt.

Mr. C. S. Udell, President of the Michigan State Conference, Grand Rapids, Mich.

I appreciate the honor in being asked to participate in the Symposium for THE UNITARIAN and only regret that I must speak from limited experience as this has been the first National Unitarian Conference I have ever had the pleasure of attending. I did however have the privilege of being present one day two years ago at the World's Liberal Congress in Boston. More than this I was called away unavoidably and so was not able to attend the final meetings at Chicago and am inexpressibly sorry to have missed hearing Rev. William C. Gannett on "The Motives of Unitarianism" when it was reported the conference reached its climax in intensity of interest and prophetic power. But I was in Chicago long enough to be deeply impressed withthe earnest purpose throughout of embodying higher, deeper, richer ideals of unity in the practical workings of the church. Was it not Dr. Frothingham who said "The call of our age is for fewer churches and better ones." In other words the time has come when we should not bicker over non-essentials in the higher life but unite on the essentials and as a strong body combine in spreading the spirit of truth. And as Rabbi Hirsch so aptly expresses it:—

"We can stand together in these days, working toward the deeper comprehension of the divine things revealed in the human; we can claim the same masters, though their prophecies may be vocalized in different tongues; we can claim the same stars in the galaxy of fame and faith. Shoulder to shoulder we march, though our banners may show different colors. So in the United States Volunteer Army the regiments carry each their own flag, though they are all loyal also to the flag of the Union and, carrying the Unitarian banner we carry also the banner of the Synagogue, and we march together with you under the flag of united harmony, of a redeemed, mankind, redeemed from drink, redeemed from plague, redeemed from prejudice, redeemed from the weight of social injustice,redeemed from selfishness and vice. We march together until the day comes when the little banners that spelled the glory of the past shall be eclipsed in the new day".

And the Layman's League though still in its infancy is demonstrating by its vitality that minister and layman do not belong to separate orders but live by the same faith and "work *in* the church *for* the church" which teaches men how they can be honest and yet religious.

But the cap stone was put on when Rev. William C. Gannett suggested that the name be changed from the ambiguous and limiting title of Unitarian and other Christian churches" to Unitarian and kindred churches". Personally I should be just as well satisfied to change the word churches to societies and thus open the way for an even broader union.

It was noteworthy to see how the younger ministers of our faith showed in

these meetings that they were thoroughly imbued with these high ideals of enlarging the scope and activities of the church to include new and broader fields.

Speaking as a citizen from the West I feel that it is a good thing for some of the meetings to be held in the West. East and West have their own peculiar characteristics and each can learn from the other and strengthen the bond of fellowship and good will for which our faith stands. Certainly if attendance and enthusiasm are any criticism the meetings in Chicago were a great success. It is too soon to measure the influence for good these meetings had but from my own experience I feel they were leaven which we will find working in a great ever widening area.

There is only one suggestion I should like to make. At the time of the Sunday School meetings I felt those meetings would have meant more to me if there had been a prayer,and one or two of our beautiful songs or hymns had been sung. Possibly others did not feel that way.. We certainly left the Conference armed with renewed faith hope and charity. C. S. Udell.

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Rev. F. S. C. Wicks, Indianoplis, Ind.

The "Best thing," to my mind was the evidence that our denomination is alive. This was proved by the attempt on the part of all the speakers to bring about an adjustment to present conditions, especially the conditions that demand social re-adjustment.

The chief good I received was from the touch with my fellow-workers, making me feel I was not working alone. More provision should be made for meeting each other informally.

I believe the experiment of meeting in the West was a success in all but one particular, the failure to secure press recognition. With good reports in the papers, the conference would have a national influence.

Of course, it would be better next time to hold the conference in the central city of the country. Indianapolis would welcome the next Western meeting. Frank S. C. Wicks.

Rev. David Utter, Denver, Col.

The one best thing—I fear you ask too much. To compare and discriminate between so many fine speeches, and to call one best would be odious; and I cannot say that any other "thing" connected with the conference was better than the great and important utterances of those who addressed the conference. I greatly admired the opening sermon by Mr. Pierce of Washington—but I heard that when my mind was fresh, and for that reason may remember it best. And besides is not Mr. Pierce Mr. Tafts' pastor? I was much impressed by Mr. Boynton's sermon on Preaching—but that may have been, in part because he voiced so completely my views on the only burning question that was seething within, but not really before the conference—the right relations of the church and its minister to matters of social justice.

The odium of comparisons might be practically avoided by naming as best the very impressive, learned and wise address of Rabbi Hirsch, as he is in a sense outside of the conference. But upon the whole I cannot satisfy myself as to the best of all that I heard.

Neither do I know which was the best luncheon, that of the Alliance, of the Laymen, or the ministers, for I could only attend one.

My criticism, to use the word you furnish me, would be that there were too many reports, welcomes, and greetings, as well as a surfeit of set speeches, and too little opportunity for discussion. If for example we had had a whole day to discuss the question of Social Justice, that so many of our younger mimisters were so anxious to discuss, I think it would have been better. I like to hear discussion, and I believe that among a body of men as cool and wise as our ministry it would be profitable. I am old enough to believe that our younger men who are so hot on this question are at least half-wrong, and it might have done them good to have had their say, and to have been shown a broader view.

Having the conference in the West was a success—for once. It would not be good to have it so far west often. In

another decade take it to San Francisco, but generally it should be held in the East. David Utter.

Rev. William T. Brown, Field Secretary for the Rocky Mountain Department.

Upon the supposition that in our free churches nothing is more needed or more in order than untrammeled expression of opinion, I heartily give my contribution to this symposium.

To my mind, incomparably the best thing about the National Conference was the tendency it showed—feeble and inadequate, to be sure, both in view of our own best traditions and in view of the facts of the world we live in—to recognize the insistent and irrepressible claims of the social problem.

The time and place of holding the Conference were deeply significant. The epoch-making utterance of President Eliot was fresh in the minds of all its members who think: "The new religion will not attempt to reconcile men and women to present ills by promises of future blessedness. Such promises have done infinite mischief in the world, by inducing men to be patient under sufferings and deprivations against which they should have incessantly struggled. The advent of a just freedom for the mass of mankind has been delayed for centuries by just this effect of compensatory promises *issued by the churches*. The new religion will approach the whole subject of evil from another side, that of resistance and prevention."

The churches represented at the Conference, so far as they are "liberal", are committed to a religion primarily for this life, obtaining its supreme sanction from the needs and possibilities of human life, and pledged to secure for all men a more abundant life.

We were met in a city which is at once a symbol of our present civilization and a moral challenge to the whole fabric of religion; a city of which the founder of the Crittenton Homes declares that it is the worst in the country, so far as the white slave traffic is concerned; a city where fully 35,000 children go to school hungry every day; a city where hundreds of thousands of people *do not live at all, but merely exist*.

The problem of a religion that stands for the more abundant life or that corresponds to President Eliot's definition could not be plainer than it was all around us as we met in that city, *if we "had eyes to see."* If the Unitarian church has any business in the world at all, it is to tackle that problem without gloves, to prove the genuineness of its professed religious faith in the only way it can be proved—by deeds. Said Dr. Hale in a sermon years ago before the National Conference: "A liberal church has no right to be, there is no sort of use in establishing it, unless in the very hard pan of its foundations there is the determination of those who found it, that it shall level up the place in which it is, and bring it nearer to the standard of the kingdom of God."

Of course, the Conference as a whole showed no sign of recognizing its supreme opportunity. In fact, one layman gave notice that the minister must not touch on social problems in the pulpit, must become something less than a man when he enters that "sacred" place—he must "leave the solution of those problems to us," to the "us" who are responsible for the Chicago which Mr. Crittenton describes—the Chicago where thousands of girls receive wages from "us" which mean either starvation or marketing their bodies and damning their souls right now and here.

But in the fine manly appeal of Mr. Peck, in the bold words of Rabbi Hirsch, the addresses of Mr. Cummings and Mrs. Crane, and, more than all, in the startling paper of Prof. Doan of Meadville, there was evidence that even in our fellowship *a genuine and adequate religious consciousness is awakening*. I could not stay for the final session, so cannot speak of it.

For the future, I should like to see a National Conference which, "forgetting the things which are behind" and facing bravely toward the present and the future, casting off from ancient moorings would undertake a manly discussion of the tremendous problem of modern life—the problem of a more abundant life for

all sorts and conditions of mankind—with the purpose of finding a solution of it. In a word, I should like to see a Conference *which was held because its membership were conscious of the responsibilities and tasks which we have hitherto laid on the shoulders of a God.*

Did the experiment of a western meeting place prove wise? Certainly. Every move by our fellowship is wise which helps to free it from provincialism and brings our ministers and laymen more in touch with the virile spirit of forward-looking men and communities.

Wm. Thurston Brown.

New Books

Christianity: Its Nature and Truth, by Arthur S. Peake D. D., New York, Thomas Y. Crowell & Co.

The author is Professor of Biblical Exegesis in the University of Manchester, and the volume is a result of a long "conviction that more ought to be done to expound the truths of Christianity and the grounds on which they may still be accepted." It is written in the hope of helping "the young people in our churches, who are slipping away from the faith" through lack of proper understanding to become intellectually satisfied with "the faith". He is a thoroughly sincere believer in the essential truthfulness of all that goes to make up orthodoxy. Apparently the only thing in the way of universal and unqualified belief in all the old dogmas is a lack of proper and rational presentation of them. We have heard of that before. The Trinity, Divinity of Christ, Incarnation, Resurrection and the like are valid not only as philosophy but as history. He has made a very vigorous "presentation" but one in nowise new.

Throughout the pages the author plays a dual part—now he is a critic tearing apart and rejecting things that are unsound—now a pleader who works into his plea for his case the very material which as critic he repudiates as untrustworthy. And this he does with such cleverness that the average reader will accept his conclusions as the conclusions of a fearless critic. For does he not wish us to understand that "thoroughness and fearlessness must be the badge of those who are servants of the truth"? - -"We do not want the religion of cloudland, but the religion of concrete life, of human experience and emotion based solidly upon the earth." All of which is fine. But when it is, as finally discovered "thoroughness and fearlessness" to harmonize fourth century dogmas and twentieth century knowledge of the basis of fourth century dogma we submit it is less fine than it sounds.

Christianity—this is a point many will quarrel with—"stands or falls not by the truth of its ideas merely but even more by the truth of its facts." And these "facts" include most prominently "the Incarnation of the Son of God in the Person of Jesus of Nazareth." In other religions it is not so. The only important thing about them is not their founder but their ideas. Buddha means nothing to Buddhism, Zoroaster means nothing to Zoroastrianism. But to Christianity the ideas means nothing, Jesus everything. "In other words Christianity sinks or swims with the assertion that at a certain period of time a human personality appeared on the stage of history and was the Incarnate Son of God." This is interesting especially in view of the fact that a little further along he refuses to accept the miraculous birth of Jesus on the ground that nothing is gained by retaining it. He points out that you cannot have a sinless Christ by the old pagan mythological process of splitting parentage—having a divine father and a human mother. But how this "human personality", which "existed before the worlds and was the agent in their creation" could enter into the life of this world without some sort of miraculous birth or coming we do not see, and he does not explain. We feel that there is something not quite frank and square about a "human personality" acting as a member of a human family with all the relations and responsibilities of human relationship when he "existed before the world" and so on.

The chapter on Miracles of Jesus best disclose the mental attitude of the author toward his subject. He begins it by posing as a critic, for the purpose of conveying the impression that all he does is in the spirit and manner of the radical critic. He goes through the motions of rejecting certain things. Then, presto, he he is the unquestioning believer in the whole of it. Inside of two pages he remarks "miracles still have their place in the evidence" of the truth and nature of Christianity. "If Christianity is true, the Christian miracles be-

come more credible" But he warns us against thinking that he is arguing in a circle. But we must also understand that non-miraculous Christianity is an absurdity. For "if a new revelation was to be given to mankind, miracles had their place in calling attention to it . . . They were its credentials till it could be accepted for its own sake." But he is not unmindful of the persistent scepticism of the world and so he adopts the very doubtful scheme of spiritually interpreting the incredible. Thus "if Christ feeds five thousand, this is a symbol of the great fact that he is the world's bread of life." The old dogmas and conceptions must be preserved at all costs. Although on one page he throws doubt upon a New Testament happening or utterance, on the next he does not hesitate to accept it at its fullest value.

It is a very readable book. Its eloquence is irresistible. The author has succeeded as well, perhaps better than any one else in putting modern costumes on the bodies of ancient dogma and superstitions. He has shown how one can assume the accent of a modern critic and yet swallow as infallible the very thing criticism destroys. C. G.

The Book of Isaiah, Translated from a text revised in accordance with the results of recent criticism, by G. H. Box, M. A. Formerly scholar of St. John's College, Oxford: Sometime Hebrew Master at Merchant Taylor's School, London. Together with a Prefatory Note by S. R. Driver, D. D., L. H. D. N. Y. The Macmillan Co., 365 pp. $2.25 net.

This book will prove indeed a delight to man-lovers of Hebrew Prophecy who have long desired not simply literature about the greatest of the prophets from the modern scholar's point of view, but a careful translation accompanied by rational interpretation, and thorough-going criticism in analysis. Dr. Driver's Introduction gives voucher for the scholarship of the work and enumerates the specific features of its accomplishment which may be summarized thus:

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The book is beautifully printed with a most successful differentiation of types to distinguish different strands of the original writing.

How To Identify The Stars: by Willis I. Milham, Ph. D. Field Memorial Professor of Astronomy in Williams College. New York The Macmillan Co., 42 pp. 75 cents net.

A very useful little manuel for those of sufficient acquaintance with astronomical lore to know how to use it. In fact it can be of considerable service even to the novice for the charts and maps are admirably devised and the substance of the text direct. But much of its material presupposes the training of college classroom, for which it is doubtless intended to afford a part.

Oliver Wendell Holmes: The Autocrat and His Fellow-Boarders: by Samuel McChord Crothers. With selected poems. Boston and New York. Houghton, Mifflin Company. 65 pp. 75 cents net.

This essay, all too brief, has all the charm of Crothers' best style. It begins a bit prosily with the details of inevitable biography, which are very slight; but before we are far along, the delicate insight of criticism and the illusive humor of the master of "The Gentle Reader" reveal themselves; all that follows is royal stuff. We like the sanity of this estimate of Holmes as a poet:—

"He was not a poet in the usual sense of the word. 'The Chambered Nautilus' is perhaps the only bit of his verse which has the artistic completeness which enables it to stand alone. He had a poetical gift and he used it for the amusement and comfort of his friends, without much thought of the verdict of posterity. His poems were meant to be read by himself to his friends."

Likewise this pleased us: "To many of the boarders the act of thinking in public seemed indecorous. They were shocked at the idea of the mind making an object of itself, skipping about from one subject to another, like a circus-rider. In the most esteemed literature of the day, this never happened. A thought was never allowed to go abroad unless chaperoned by an elderly and perfectly reliable Moral."

Besides Dr. Crothers' brief essay the volume includes eleven of Dr. Holmes' best poems, practically all of the favorites.

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